The Inquirer

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SUEZ AND THE SUMMIT

SO, as it turns out, after all the argument, everybody was right about Suez. Sir Anthony Eden was right. What hope can there be for an international order if international agreements solemnly arrived at can be torn up by one of the parties at a moment's notice—as purely national interests dictate ? No hope at all, for an international order depends upon order and that means honouring all international agreements. Nasser could not be allowed to destroy international order.

But Nasser was right too, since he was an Egyptian in Cairo and not an Englishman in London. The status of the Suez canal had for long been a bitter matter for the Egyptians. It symbolised the subservience of their nation to an imperialist power. Only because that power could dictate action had an agreement been made with it. Early in 1956 Nasser, and as he supposed the Egyptian nation, were subjected to deep humiliation. Pride demanded that the hated symbol of imperialist domination should be broken. Nasser announced that he was going to take over the Suez canal.

Dulles was right. If the British and French intended to shoot their way through then someone would have to keep Russia quiet. That was a pretty dangerous task. In effect, it was allotted to the U.S.A., just to allow the two Western Powers to carry out their colonial purposes. It hardly seemed worth the candle to Dulles. And he was right. In Washington and the U.S.A.

And the French were right. Nasser was helping the Algerian rebels from Egypt and the French were having (and are still having) a tough time in Algeria. How useful to break Nasser and his help to the rebels.

Judgment

And the Israelis were right. They can only exist in Palestine, apart from problematical international support, through superior arms. The Arabs (which means very much Nasser), would clear them out tomorrow if they could. The Egyptians were provocative, frequently in a beastly manner, to deal with the Egyptians (and if opportunity had offered) with other Arabs, in a manner that enables a a permanent ascendancy to be established.

Russia was right—in Moscow. The non-white members of the Commonwealth were right in their capitals. No one, according to the position he found himself in, was wrong.

Except perhaps for a lack of judgment. And this is the charge against Sir Anthony (apart from the ethics of force). He, and presumably the French, could not successfully take the canal against the opposition of Russia, without the support in one way or another of the U.S.A., and without the full consent of the non-white members of the Commonwealth. The argument for action may have been logical in Downing Street, but only by ignoring the illogical factors of Russia, America and certain Commonwealth feeling.

The Summit

Everybody will be right at the Summit conference. Reasonably intelligent men with expert advice usually are. But right will clash with right, and the best that will be obtained will be a compromise that will allow the world to go ticking over, in what seems rather a pleasant way, until another compromise can be patched up to cover over another crisis.

It hardly needs expert diplomatic knowledge to touch the main modern difference between Russia and the West. It lies in Central and Eastern Europe. Russia holds free European states in thrall, and nobody in the Western world is going to say "Yes" to that. Sooner or later, so is the Western position, those states must be freed. And Russia cannot free them, or allow them freely to decide on their own freedom, without, as it seems to the Communist elite, spelling the doom of Communism; and from the Russian point of view weakening the Russian nation in what appears to be a very dangerous world. Everybody being right, according to the capitals they come from, judgment within that situation will have to be used. What can be done to tidy things over until a next meeting ? How, here and there, can the constant cold battle of the nuclear war be diminished ? How can the fateful day of nuclear conflict be put off until there is no day of conflict in sight ? These are the questions that every man, being right, will have to answer. And happy will be the conference if it can find the answers.

Thoughts and emotions

But is that all ? It hardly requires visionary powers to perceive that the human race is at a crisis in its destiny. For the first time in history the institution of war has to be permanently ended on an international scale or it will end everything of value that civilised men live for. Thoughts and emotions that have sustained the human race in historic times will have to undergo a revolution ! Men can no longer live for the values that were important in the past and seem so important in the present. Someone has to think and feel in a new manner and persuade others to think and feel in a new way. This is religion, the heart of it. And whatever compromise comes out of the Summit, the tragic thinking of religion will still have to go on, declaring that what seems so true is false, and what seems so false—to the world—is true.

TWENTY YEARS OF HIBBERT HOUSES

By Griffith J. Sparham

(Hibbert Houses were founded in the Middle East during the war through the aid of the Hibbert Trust. One remains, in Cyprus. Mr. Sparham, the founder-warden, writes in this, and succeeding articles, of his experiences.)

HIBBERT Houses started from the failure of a group of Unitarians to get the War Office to appoint Unitarian Chaplains. Not many such sturdy plants have sprung from so negative and unpromising a soil. The failure came not from doctrinal reasons. The Jews, for example, have Chaplains. But on numerical grounds. Not enough Unitarians could be guaranteed to satisfy required strengths. Hence Unitarian Ministers in Hibbert Houses, though technically fulfilling the rôle of Welfare Workers, have in fact enabled Unitarianism to have an unofficial chaplaincy of its own. At one time there were several of us, but for many years there has been only one, namely myself, and I, having now seen nearly twenty years' service in this capacity, venture to think that my experience of it may be of interest to our denomination as a whole.

My first care as a "Chaplain" has been, and is, of course, to make and maintain contact with individual Unitarians. This has always been a pleasurable task, and, I am convinced, one that has been beneficial to our cause, as well, I hope, as to those I have tried to serve. This part of my work has had a twofold aspect; first, the individual one of personal relationships, sometimes face to face, and at other times by letter; and second, the collective and devotional one, by which I mean the holding of Unitarian services. As I look back over the years I see three periods when this latter aspect of my work was particularly fruitful. To begin with, in the earliest days in Cairo, when Walter Bone, of Gloucester and I were still together. Later, at Ismailia in the Canal Zone, when Oliver Hughes of Brighton, then a sergeant in the Royal Air Force, used to come with some of his friends regularly to our hostel chapel, on Sunday evenings. And lastly so far, in Nicosia, where for over six months we have been able to maintain a monthly Unitarian service in the Nicosia Houses chapel to the great content of all.

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But in addition to these memories, I recall the services conducted by other Unitarian Ministers at our first House in Alexandria and our second House in Cairo by Walter Bone, Robert Mitchell and my American colleague, Roy Leonard, respectively, as well as by Congregationalist Minister colleague, Denis Lawson, in our chapel at Tel Aviv. Each of these served in turn, as I have, mixed congregations of Unitarians and non-Unitarians, as well as of Unitarians only. Indeed, one of the interesting aspects of our work as Hibbert Houses, and with one exception only, Unitarian "Chaplains" has been the readiness with which we have been invited to take services for Church of Scotland and Free Church regular Chaplains both in the Army and the Royal Air Force. This is a side of our work which is very pleasing to me, because it has enabled my colleagues and myself to dissipate many of the strange prejudices and misconceptions with which the name Unitarian has been, and is, normally surrounded. In the Forces, sheep-stealing is frowned upon (though if a man or woman wishes to change what the Forces delight to call his "religion" there are properly appointed ways in which he may do so), but interdenominational co-operation is very widely encouraged.

In connection with what I have said so far, although I cannot claim to have achieved all that could be desired in the matter of helping Unitarians to retain contact with their religious community, or of adding to our numbers, I can claim to have done something. I can think of several whom I have been able to link on to our movement and many more whom I have been able to keep in touch with it, and when one realises what a temptation it is in the Services to "go with one's pal", to "put oneself down C. of E.", or something else big and orthodox, or simply to let go and drift, that is no small thing to say. Even for the strongest minded, it is a help to have a qualified exponent of one's faith beside one, and for the normal person it is invaluable. What an asset to our movement it would be if, instead of two Hibbert Houses and one Unitarian "Chaplain" in one overseas Command, we had at least one Hibbert House and one Unitarian "Chaplain" in each overseas Command!

Related to this thought, I think it is worthy of note to observe that in my "Chaplaincy" experience, I have found that the majority of those who are keenest on the cultivation of their religious life are the Roman Catholics and the Fundamentalists, neither of which group is deficient in ministerial support. Most of the latter are associated with "SASRA", which being interpreted means Soldiers and Airmen's Scripture Readers' Association. These, in addition to the support they get from commissioned Chaplains, are ministered to and held together by Scripture Readers, the majority of whom are old soldiers of strong, if Fundamentalist, religious convictions and often not a little courage, who are authorised to act by the principal officials of all the orthodox non-Roman churches and given a free hand to officiate in all ways short of administering the sacraments among Service men and women at large. Contrary to a belief widely held in Unitarian circles, my experience is that there is not a large number of young men and women today who are "simply waiting for our message". I find it rather the other way. The majority of young people today appear normally to be quite willing to let religion take its unintelligible course and for their own part to go their way unaffected and undismayed. The Chaplain who was asked by a bright young Service woman some years back, "Padre, can you possibly tell us exactly what Christmas is in aid of?" exemplified this truth. Those who retain, or find, an interest in religious matters, for the most part are of, or turn toward, a very literalistic and orthodox form of faith. But for all that there are, in Service, as in civilian life the relatively few who are, or ought to be, our kindred. In civilian life, though far too few, we have many centres of our order. In Service life, we have at present only one.

KHASI UNITARIANISM

by Margaret Barr

(Margaret Barr continues her recent account of her work in the Khasi Hills, Assam, India.)

DURING all the years that I have worked here, I have been firmly convinced of the rightness of Gandhi's approach to religious education for all Indian children and have made "knowledge of and respect for religions other than one's own" (as the Basic Education syllabus puts it) the basis of all my teaching in both church and school. This point, which is more or less incidental to western Unitarianism is central to Khasi Unitarianism, and means, of course, that the essentially non-"missionary", non-proselytising attitude which I have stressed all through the years I have been here remains as firmly grounded as ever in every branch of my work.

And now, having underlined once more some of the major underlying principles, I must report on some of the chief events of the year that has just ended and my plans for 1960.

We have again (during 1959) had excellent results in the Senior Examination. All our seven candidates passed, four in the 1st division and three in the 2nd, and the top four secured 2nd, 3rd and 4th (two bracketed) positions out of 180 candidates. But far more important than this is the outcome of another experiment. In February last we decided to start holding a morning class of day-children consisting of the top class children from the over-crowded and under-staffed local Junior schools. In December we sent four of these children in for the Junior Exam, and they secured 1st, 2nd, 3rd and 5th places out of 244 candidates from all the Junior Basic schools of the Hills. The importance of this success lies in the fact that these children had not been taught by me but only by two of my pupil-teachers and therefore gives good hope of success in what is now by far the most important part of my educational work—the training of teachers to carry on the work when I have to lay it down.

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The experiment of helping the village churches by getting some of their children into the school here has had to be in abeyance owing to the illness of the mother of the boy who was here in 1958. He is to return this year and at least two others with him, all from Umkhyrmie, and we are also starting a Junior Boarding where the five Mawlat children can live while attending the Junior Basic school in Kharang village, until such time as they can pass the Junior exam and be promoted to my Senior school. This experiment will, of course, be financed by our Unitarian scholarship fund and any private gifts I receive from Unitarian friends, as the U.S.C.C. fund cannot ever be earmarked for the children of any particular church.

All branches of the work of the Kharang Rural Centre have gone ahead during the year. Dispensary patients at the Kharang Centre and the sub-centre have risen to 6,245 and the maternity ones (counting all the post-natal ones as well as ante-natal and confinement cases) have also risen.

Handicrafts also have improved both in quality and quantity, though we are still producing chiefly for our own use and for the villagers in the immediate neighbourhood. And the farm provides a steadily increasing amount of our essential food-stuffs.

Help from the U.S.C.C. has provided all I need for running the Centre and maintaining the children, so that other subscriptions and gifts have been devoted to building (for which U.S.C.C. funds are not allowed to be used) and to scholarships for Unitarian children, help for the churches, etc. Also to the publication of a small book of inter-religious readings translated to Khasi for the use of the Basic schools of the Khasi Hills.

The most interesting domestic events have been the marriage of our senior midwife, Maida Wallang, early last year to a local farmer followed by the birth of a son on January 13th, 1960, and the marriage of our dispenser, Dran Wallang to Kiiek, one of the Centre's first batch of school-girls, now a junior midwife.

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In the life of the churches one of the most valuable things that have happened has been Dran's decision just before his marriage to join the church. And in that connection I should like to correct a mistake that seems to have got about among my friends that Dran was previously a Catholic. This is quite untrue, for though several members of his family became Catholics a few years ago, Dran himself has never been anything but "just Khasi", like his father before him, and his eldest brother has for many years been a leading Unitarian, following in the footsteps of their maternal grandmother, who was one of Hajom Kissor Singh's most loyal supporters in the early days of the movement. Dran himself is a most valuable new member and his joining has led to much new life and enthusiasm in the churches of this area. Needless to say he did not join as the result of any importunity either from me or his bride-to-be, but for the reasons so clearly expounded in his address at Kharang the Sunday after he was made a member of the church, which appeared in the *Inquirer* under the title "The New Member Speaks."

So in every way this has been another good year and I shall re-open school next week with renewed hope and confidence. "It all depends on me and I depend on God"—and you.

A LAYMAN'S DIARY

FEBRUARY 21 (Sunday). "If God's creatures disobey", says Harold Blair in a passage broadcast this morning from *The Ladder of Temptations* (Longmans, 1960), "it is God who made them able to do so and gave them the opportunity of doing so, because he knew it would be worth while in the end". The 112 pages of this little book are full of deceptively simple comments like that, which rest in one's mind for a moment, and then gather thoughts like a snowball.

Tonight in *Sunday Break* (ITV) the discussion was about the quality of religious instruction in county schools. Many of the young people taking part thought "R.I." was just dull. It isn't always. Earlier in the day David gave us a spine-chilling account of the overthrow of Goliath, which his class at school had been acting. Climax of his version: ". . . no thank you, King, your armour's too big for me. God will look after me. Where are those five stones. Whee, whee, whee, *doyoyoyngg*". (Pause.) "*That's* finished *him* all right."

In *Meeting Point* (BBC religious television) Stuart Holroyd expounded the virtues of saying "No" to everything that religion (and politics) had to offer to his generation. He had no positive suggestions to make, except that it was "up to thinkers, journalists and writers to produce something better". We should be glad, I suppose, that the BBC sometimes offer, out of their limited religious broadcasting time, a platform for a serious critic of conventional religion. But someone a little more constructively-minded might have been found to do the job.

February 22. I have tracked down Francis Galton's investigation of the Objective Efficacy of Prayer. It is a chapter in the first edition (1883) of his *Inquiries into Human Faculty*. He concludes, not surprisingly, that scientific method does not prove the efficacy of prayer. Churches are struck by lightning no less often than secular buildings are. Insurance companies do not quote lower premiums for the ships in which missionaries sail. People who pray, or are prayed for, more than the average do not live longer. This last fact he deduces from a table headed "Mean Age Attained By Males Who Survived Their Thirtieth Year (Deaths By Accident Or Violence Excluded) From 1758 To 1843". In that period, eminent clergy lived, on an average, only 66.42 years, while eminent lawyers lived to be 66.51, and eminent doctors to be 67.07. And members of royal houses, who would be most frequently prayed *for*, lived only 64.04 years. It is all rather like Bishop Barnes "using the science of his grandfather", as a critic said, "to refute the theology of his grandmother". But no doubt in 1883 it was a novel and courageous line to take.

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February 23. On sound radio tonight an Anglican bishop and a Congregationalist theologian (distinction coined by the *Radio Times*) discussed the place of bishops in a reunited church. At one point I was electrified to hear the Congregationalist suggest that perhaps episcopacy was "just a gimmick"; otherwise both speakers fell over backwards to be conciliatory. But they were so much the prisoners of rigid assumptions about "the Church" that I was reminded of Belloc's poem on the Microbe, which scientists describe minutely, although they have never seen it under the microscope. Belloc ends:

Oh, let us never, never doubt
What nobody is sure about.

February 24. Devotees of *Alice in Wonderland* would find themselves quite at home with N. F. Simpson's play, *One Way Pendulum*, which we saw tonight at the Cambridge Theatre. The plot, dialogue and characters (one of whom is trying to teach a choir of speak-your-weight machines to sing the Hallelujah Chorus) are all conceived in a spirit of ultra-logical nonsense. A note in the programme says: "A limited number of symbolic overcoats is available free to those requiring them for personal consumption only. They are not for re-sale to the public". I should hope not, indeed.

February 25. In today's *Guardian* W. J. Weatherby coaxes out of Arthur Miller (playwright) and John Huston (film director) a whole page of absorbing talk about the function of the creative artist. For instance, Arthur Miller says : "At any one moment people are preoccupied with certain aspects of existence whether they know it or not, and the playwright reflects this preoccupation. People may know it but not have the time, or the disinterestedness, or the insight, to understand it. I try to unveil a truth already known but not recognised. Each member of an audience may think his worry, or hope, his preoccupation, isolates him from his neighbours, is his alone ; and the play may reveal to him that his neighbours share his preoccupation. The theatre can help to make man more human—that is, less alone. It helps to join us all together and make it possible for, say, 10,000 people to get something, perhaps the same reflection, out of one work ". And shouldn't that be true of preacher, sermon, congregation, as it is of playwright, play, audience ?

VIEWPOINT

Contributed by the Unitarian Young People's League.

"THE WELFARE STATE"

By Martin Davies

THERE are some topics on which almost any writer can turn out a stock article—employing weary clichés appealing to conventional tastes, expressing stale ideas and common-sense prejudices : "the Welfare State" is one of them. Out come the well-tested phrases and the old-fashioned complaints from the pens of those journalists for whom the nineteen-forties are still the height of modernity : "the dangers of losing a personal sense of responsibility" ; "the family deprived of its duties" ; "individuality is on the way out" ; "pampered by the State" ; "abuse of privilege" ; "failure to face up to one's own problems"—still they pour off the presses of the nation, and still the unsuspecting readers hum and hah their profound agreement, before passing on to the gossip column or the page of human problems.

And the phrases are repeated everywhere from the Commons to the Chemist's Shop, from Lambeth Palace to Lowryland. The "Welfare State" is called to task as the ultimate cause of every social evil of our day. For, in spite of all our economic progress (Lady Wootton might say "because of all our economic progress"), the human problems which trouble society are in no way diminished. In spite of orange juice and the eleven-plus, there still remains an astonishing array of social issues : juvenile delinquency, divorce (although it's down by 12% in the latest figures), manslaughter on the roads, drunkenness, getting-rich-quick (brought within reach of all by courtesy of the pools companies and the Catholic-Tombola church), sex (oh dear !) and savagery.

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It may seem tiresome to those early pioneers in philanthropy who had visions of a strictly Nonconformist heaven-on-earth, but Britain appears to be just as complex as ever it was : sin and sordidness are still darkening our doorsteps, and enlightening the pages of the *News of the World*. "We've *tried* to educate our masters", the forlorn do-gooders seem to be saying, "and we've *tried* to establish true equality of opportunity, but we don't seem to be getting any nearer the goal." And so people turn back to de Tocqueville and to John Stuart Mill, who can say with a rueful smile, "we told you so".

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No, things are not what some people hoped they might be by the nineteen-sixties ; but it is not the "Welfare State" which must bear the blame. For the "Welfare State" is, after all, only a convenient abbreviation to describe the Parliamentary Acts which have brought Britain a high standard of social welfare and, though there may have been mistakes, and though much remains to be done, no-one can deny that, on balance, we have benefited as a nation from the work of successive governments in the field of social service. And in any case, similar problems—perhaps worse—are to be found in the United States, where McCarthyism still thinks of the Welfare State as a Communist accessory. It seems to me that the public conscience has needed a scapegoat on whom it could pin the blame for our own shortcomings ; and the formless, indefinable concept the "Welfare State" provided a ready-made excuse. Moreover many people have felt disappointed and perhaps betrayed, by our mid-twentieth-century dilemma : for many were those who spoke of the Welfare State as an embodiment of paradise, and, now that it is here and life still presents the same old problems, there is a sense of bewilderment.

Reared on a dubious diet of materialism and status-seeking, young people might well ask now : "Where do we go from here ?" Our twentieth century political pundits have upheld economic growth and prosperity as the ultimate aims of society ; lip service has been paid occasionally to other, less substantial values ; and the Prime Minister has read lessons in church, complete with the press-platoons and private detective. We have been taught to judge policies in terms of the telly, the fridge, and now—so that status-margins may be kept as wide as possible—the yacht and the country-cabin.

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So where *do* we go from here? The Established Church seems content to make the best of a bad job, with Doctor Fisher continuing to reel off unenlightened statements on morality as regular as clockwork. The Catholic Church remains stubbornly short-sighted in its public pronouncements on current affairs, and its influence is growing. The Nonconformist conscience is but a shadow of what it was—and a pretty transparent one at that.

For the religious liberal there is a particular responsibility. For social policy in the next decade must free itself from a Welfare State ideology ; and it is our task to work unceasingly within our movement for the spiritual satisfaction of those who call themselves Unitarians. There are tasks in the world around us, and we have our part to play in the effort towards their solution. What is our rôle to be, for example, in problems of mental health and loneliness ? How can we help those despairing in the shadow of universal destruction, or those whose only answer is to resort to tranquillisers ? There will be new issues in national politics and local government ; and the eternal trials of birth and death remain : still, in a hundred ways, the question-marks stand for each one of us to ponder. For they are personal issues, and they must be faced in every church. There is work to be done, even though it will not convert the country ; it is still our humble duty to serve God and man as well as we know how.

"We owe much in our lives to other human beings and to God. If we can keep fresh the awareness of how much we owe to other human beings, I think we shall not easily forget God".

Spiritual Response to Nature

Sir : It is wise on occasion to present flowers to the living rather than wait till they be fashioned into wreaths.

All Unitarians should greet Lady F. E. Seton as she passes her ninetieth birthday—in full possession of all her faculties, able to read without glasses. So much so she is still Editor of a worthy monthly in English journalism "The Guild Gardener."

Long years ago Lady Seton had much to do introducing gardens into prisons : beauty is a strong redemptive power. She has been one of the chief disciples of Sir Albert Howard whose work on behalf of organic gardening through natural compost has set him next to such company as Burr, Burbank, Carver, with numerous others. Lady Seton's name is known and is respected in informed gardening circles.

When Lady Seton took over the journal in 1934 it was a trivial sheet : now it is a worthy monthly.

She is an honoured member of our Rosslyn Hill Chapel, Hampstead.

When Pope Leo XIII was congratulated on his ninetieth birthday with the wish he might live to one hundred, he replied "but why set limits to the divine benevolence ?"

We trust that Lady Seton will serve organic gardening, and our church, for many further years.

Magnus Ratter

COMMENTARY

The nature of Nature

REV. WALLACE TAVENER is right when he says (*Inquirer*, February 20) that subjects will come up in *Commentary* which are too big for brief disposal. One of the motives of the column is to raise such issues.

The only recent treatment of nature that I know of in British Unitarian circles, is Rev. A. J. Long's discussion in his stimulating series on " Faith and understanding " in this paper. There he dealt with the problem of evil in nature, not with natural revelation.

It is undeniable, I think, that liberal theologians seized on Hegel's view of history and Spencer's view of nature as supplements to Darwin, and so found in their outlooks a new species of religious revelation to replace the supernatural revelation disposed of by Biblical criticism and agnostic philosophy. They carried over biological arguments into the realms of history and society and morals. Progress and brotherhood and so on were " good " because they conformed to the " law of God " in nature and history. In this there was a certain resemblance to Catholic moral theology (see the note below which was written before this discussion arose).

Father Chardin's newly-published book *The phenomenon of man* might have been written (excepting its current information) by a turn-of-the-century " creative evolutionist ". Julian Huxley gives his blessing to the work as his grandfather might have done to Pringle-Pattison.

Twentieth-century physics has long ago dealt a body blow to the creed which ran " some call it Evolution, and others call it God ", but the view hung on in biology. My comment is that Prof. Medawar has now wounded evolutionary theology from the biologist's standpoint. When human decision-taking enters into evolution you no longer have a law, you have a choice. I do not want men to imitate " nature's sub-human ways ", as Mr. Tavener puts it. I want them to exercise their age-old power of choice in the new fields open to them. I believe that such choices can only be made in the light of religious faith, not knowledge, since knowledge can only offer the alternatives, it cannot tell us which one to choose

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Bitter comedy

By an odd chance I came across a novel the other day which I was surprised not to have heard about before. It is very slightly written, with a lot of pasteboard characterisation, but the subject is fascinating—The Church ! (or, more precisely, The Church of England).

It is one of the most vitriolic books I have read for a long time. Called *Company of Heaven*, it is by Julian Callender, published in 1956, by Allan Wingate at 13s. 6d. The author, writing pseudonymously, is (or was ?) an Anglican cleric. He tears into the pomposities and buffooneries of the Established Church with merciless and bitter accuracy. . . . " criticising the system is far more heinous than committing adultery " . . . . " The authorities do not like to be reminded that the original candidates for the apostolate were recruited from the ranks of fishermen, publicans, carpenters . . . " " an increasing amount of the money raised by the faithful for the propagation of the Gospel is diverted to office boys in clerical collars whose only aim is to tighten the stranglehold of bureaucracy . . . " " they tell you they can't get the right men because they can't pay them enough. Rubbish ! Lack of money was no deterrent to Peter and Paul. The plain fact is that bishops want a lot of little office boys to lick their boots and do what they're told. So for the last fifteen years they've been hell bent on destroying the independence of the Clergy . . . . All it's going to give you is subservient office boys devoid of all moral fibre . . . .

These extracts may not give the impression that the book is terribly funny, but it is. There are delicious scenes describing church committee meetings and a Sunday School treat, mildewed theological colleges, hardboiled curates slipping off their clerical collars before they dodge round the corner for a few pints at the Local, theosophical old ladies and eccentric Patrons.

The story is a slender thread on which to hang such gems as :

" The Archdeacon of Pimlico supplied the climax of boredom. He preached for three-quarters of an hour on the Apocalypse as a Guide to Modern Life. It was only too plain that the Archdeacon, although fully conversant with the Apocalypse in all its known manuscripts, had no knowledge at all of modern life."

This is one of those books which are so good for one, because they say what one is thinking, perhaps not even prepared to say out loud to oneself ; and we may, I think, take delight in and counsel from the humorous and plain-speaking quality of it because what it has to say applies to all churches in England not excluding our own ; for all English churches tend to be the Church of England writ small or writ simple or writ liberal.

T.W.

GENERAL ASSEMBLY COUNCIL

A meeting of the Council was held on 10th February. The devotions were taken by the Rev. I. Hodgson. Final approval was given to the inclusion in the Year Book of a list of accredited lay preachers from 1961 onwards.

The recommendation of the meeting of Laity setting up a Fact-finding Committee to deal with the problem of stipend and other ministerial matters was adopted. The hope was expressed that all to whom enquiries were made would co-operate in the fullest possible manner.

Approval was also given to the widening of the Investment powers of the Sustentation Fund. The Treasurer presented the accounts for 1959 showing an excess of expenditure over income of £267. Approval was given the transfer of £564 from the Contingency Fund, thus closing the fund. Presenting the Budget for 1960, the Treasurer said it was proposed to budget for an estimated deficit of £1,550 after allowing for collections and Simplex Envelope contributions of £1,500. Provision was made for increasing the expenditure of the Publicity Department from £550 to £750, for increased cost of travelling expenses and of the Annual Meetings. The Committee believe that all the increases were essential and that if the movement was to make progress new ways would have to be found of raising more income, not only in the current year but for the future. The accounts and the budget were approved.

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It was announced that the new A.B.C. Guide on Ministerial Stipends and Etiquette was in the hands of the printers and would be available shortly. Three copies would be sent to each congregation free, and further copies would be available at a cost of 1/- each.

Arrangements were made to hold the Essex Hall Lecture in Manchester in 1961 and in London 1962 at the time of the Annual Meetings. It was agreed that resolutions on Anti-Semitism and the Colour Bar, Mental Health, Population and the War on Want and Nuclear Disarmament should be taken at the evening session of a discussion on matters of public concern.

Approval was given to the recommendations of the Grants and Extension Committee providing for experiments in the setting up of Fellowships in four areas in each of which it appeared there was a nucleus of enquirers sufficiently interested to wish to start regular Unitarian services. The report of the Publicity Department showed that replies to advertisements in the National Press were averaging 27 a week. Permission was given to a request by the London District that the Rev. R. Taylor and Dr. Jeremy Goring be allowed to organise regular Sunday evening services in the Mortimer Hall commencing in October next. The Religious Education & Youth Department reported some fall in income both in annual subscriptions and Youth Sunday collections. The summer school for teachers will be held in August this year at Oxford. Two successful weekend courses for young Unitarians, one at Edinburgh and one at Hucklow, were reported, and two successful new courses for basic training in the art of Youth Club leadership, one for the laity and one for ministers, were held at Hucklow. A grant of £25 had been made to the U.Y.P.L. The application of the N.S.S.F. for affiliation to the General Assembly was approved.

*

The Social Service Department reported 40 churches had purchased copies of the report on World Tensions, and two conferences to discuss the report were planned at Swansea and in London, the latter in collaboration with the S.E. Region of the U.Y.P.L.

The Publications Committee reported the first printing of 5,000 copies of "Unitarianism—some questions answered" had all been sold and a reprint with certain amendments is in hand. Work on the preparation of the new hymn book has begun. Dr. Tarrant, the Chairman, emphasised they were not considering the production of a new tune book. The appearance of "Essays in Unitarian Theology" was delayed owing to the printing strike, but it was published in December and reviews in the *Inquirer* have stimulated sales.

An excellent report by Miss Barr was received. The Secretary reported on correspondence with the B.B.C. and I.T.A. and an interview with the Deputy-head of Religious Broadcasting. The matter was still being pursued.

The Council approved the drawing of a proposed sign to hang outside Essex Hall.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Not So New

Sir: I am surprised that the Rev. A. B. Downing in his witty article "The Irish Emblem and the English Tiger" should think that our Irish "cousins" of the Non-Subscribing Church of Ireland have been delving into the Old Testament to find their new emblem of the Burning Bush.

I should much rather surmise that by adopting this emblem they are stressing their historic Presbyterianism as opposed to "the tiger of English Unitarianism". For, of course, the Burning Bush has for long been the emblem of Scottish Presbyterianism—of the Church of Scotland and of the United Free Church of Scotland. The only difference is that the Scottish Presbyterians surround the emblem with an Old Testament text ("Nec Tamen Consumebatur"), while our Irish "cousins" have chosen one from the New Testament.

Several years ago at Christ's College, Aberdeen, I heard the late Professor G. D. Henderson give a lecture on the long evolution of the emblem of the Burning Bush out of the Presbyterian past. I do not carry the details in my memory, but I believe that this piece of research has since been published.

Swansea. Yours, etc., L. Baker Short.

Refugee Appeal—Target Too Modest

Sir: The U.Y.P.L.'s. Refugee Year Appeal has already passed the £300 mark, and we now realise that our target of £300 was far too modest. More donations are constantly arriving, and, the sky's the limit!

U.Y.P.L. branches up and down the country have united in the effort for the world's refugees. There is the tiny junior group at Ipswich, and the independent Youth Club at Brixton. There have been Carol Services and Nativity Plays, American Auctions and seven-course suppers. Then there were tramp balls and pantomimes, barbecues, coffee evenings and skiffle concerts. The ingenuity and inventiveness of young Unitarians has been proved again.

But while the efforts of the U.Y.P.L. continue, I would like to repeat our invitation to churches, Sunday Schools, other youth groups, and all our adult friends. The U.Y.P.L. Appeal Fund is the only national Unitarian effort for World Refugee Year, and if you would like to make a contribution, we shall be only too pleased to receive your donations. The Treasurer of the Appeal is Roy Buckle, 89 Union Street West, Oldham, Lancs.

U.Y.P.L. Refugee Pencils are selling well (3,000 so far), and can be obtained from Leonard Smith, Unitarian College, Daisy Bank Road, Manchester, 14. They cost 6d. each, and bulk orders from people who are willing to sell them within congregations or to friends outside, are particularly welcome.

Recently saw the launching of the second phase of our Refugee Project. In co-operation with the Oxford Committee for Famine Relief, U.Y.P.L. branches will be setting up clothing collection centres in their churches—the scale of collection depending a great deal on the type of branch, and its available leadership. We know that all branches can expect the help and support of their older friends, but it has been suggested that churches which have no U.Y.P.L. branch may like to join in with us in this vital task. Accordingly, we are making available the special section of the Programme File which has been produced by the Rev. Geoffrey Potts, "Collecting Clothes for Refugees". Copies may be had from me, by sending 9d. in stamps to cover expenses. It gives full details of organising a Collection-of-Clothes Campaign, together with Ox-fam's provisions for help and advice. Much work is already being done in this field by the W.V.S., but there must be many areas in the country where a special effort by a Unitarian church would be most valuable.

Yours, Martin B. Davies,
Unitarian College, Manchester. General Secretary, Unitarian
Young People's League.

Providence and Freedom

Sir: Tillich's dictum—"God's directing creativity always creates through the freedom of man"—quoted in the Commentary on the BBC debate between a Christian and an agnostic, sums up, in my view, the whole issue in the controversy between materialism and religion. Although it cannot be proved, something of the sort must be true if human existence is to have spiritual significance.

One is reminded of the story taken by Rudolf Otto from an expositor of the Koran. Once when the angel of death came before Solomon, he gazed firmly at one of the courtiers. "Who is that?" asked the man, and when Solomon told him, he said, "He seems to be looking at me, so command the wind that it bear me hence and set me down in India". That was done, but the angel then remarked, "I gazed upon him for so long out of astonishment, seeing it had been commanded me to fetch his soul out of India, while he was yet with thee in Canaan". This, says Otto, is a predestination which presupposes free will just as its foil. However freely man makes his plans, Allah has always set his countermine.

What is the principle upon which God would so achieve his ends? I think we get an answer to this question in the idea of Josiah Royce that the essence of the idea of God's redemptive activity lies in God's power to use the occasion of man's evil as the occasion for the creating of a greater good than, apart from it, could have emerged. This idea is embodied in the "moral influence" idea of the Atonement, first taught in the 12th century, but emerging from time to time when the pressure of tradition has not been too powerful. According to this view, the contemplation of Christ's unmerited sufferings so affects the believer that, recognising in it the transforming power of God's self-denying love, he repents of his evil past, devoting himself henceforth to God's service. This doctrine has, of course, not been favoured in orthodox circles—it has an application for wider than traditional church theology would admit.

Chester. Yours, W. J. McEldowney.

Three Funds

Sir: At leisure, more or less, I glanced through the Annual Report of the Ministers' Benevolent Society. Consequently I was astounded by the generosity of certain Unitarians and not all of them of the dim and distant past. I never anticipated that I should be a beneficiary for so many years. Now it looks as if the relationship of Jack's bean to its stalk was a commonplace affair compared to the relationship of my contribution to the Fund and my benefit from it. Will you let me, Mr. Editor, say as big a "Thank you" as I can, while there is yet time, to all concerned.

In measure the same applies to the Widows' Fund and to the Ministers' Pension and Insurance, but my heart made its particular leap when I beheld the particular rainbow of the Benevolent.

Leeds. John Hinkins.

Old Cause Made New

READING.—Progress is being made in re-establishing the cause at Reading. The congregation is heartened by, and deeply grateful for, the generous response to the Reading Emergency Fund. A recent social gained an attendance of two dozen friends. Sunday services also are being better supported, and a junior church has been formed, which enables families to attend as a whole. In the effort to deepen local interest in the church, a series of fortnightly Tuesday evening meetings is planned, with the theme "My Faith: what it means to me". Leaders of Hindu, Buddhist, Jewish, Eastern Orthodox, Muslim and Sikh religious thought are participating, and the Rev. Arthur Peacock will preside at each meeting and will give the final address, dealing with the Unitarian view of other religions. The series began on March 1st, and will continue until the end of May.

THE UNITARIAN

You cannot afford to miss the March issue which will contain a review of "Essays in Unitarian Theology" by Professor Ian T. Ramsey, Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford.

Make sure of your copy by sending the annual subscription (5s., post free) now to the manager, Mr. G. Harrison, 2, Walwyn Close, Stretford, Manchester.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 13, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taviner
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. Dr. A. D. Belden
Billingshurst, Free Church, High Street, 11, Rev. F. Hankinson
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (March 20) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, 10.30 Rev. Arthur J. Long, 6.30, Mr. Peter Short
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. H. Pickles
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Joan Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Miss H. Dennis-Williams
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30 Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. W. H. Cordell
Derby, Friar Gate, Unitarian Chapel, 6.30, Mrs. Gregory
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fenton
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Foote
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Glossop, Fitzalan Street, 2, Sunday School, 10.45, Rev. W. H. Cordell, 6.30, Supply
Gloucester, Barton Street, 3, Rev. John M. Quine
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mark Beard
Guildford, Ward Street Church, 11.15, Mr. C. S. [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Pryce
Halifax, Northgate End, 10.45, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, [illegible] Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 6.30, Rev. J. [illegible] Hall
Huddersfield, Fitzwilliam Street, 6, Rev. Frank Walker
Hull, Park Street Church (Unitarian), 6.30, Rev. John Kielty
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Warren
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Chapel, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. J. S. [illegible]
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Mr. Wm. Simmons
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Ewbank
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent [illegible]
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Bennett
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Mrs. Bennett
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilkins
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Sutler
London, Forest Gate, Upton Lane, 6.30, Mr. A. G. Tennery
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Gummer (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Ware
London, Highgate Hill, Unitarian Church, 11, Mr. J. Browne
London, Ilford, High Road, 11 and 6.30, Rev. T. E. Dowson
London, Islington, Upper Street, 7, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Dr. [illegible]
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. Tanner
London, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. Jones
London, Richmond Free Church, Ormond Road, 11, Mr. R. Tennant
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Bewsey
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dr. A. D. Belden
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45, Student, 6.30, Rev. F. W. Barr
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (March 20) 10.45, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. D. C. Doel
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 4.30, Mr. B. Godfrey
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimmick
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Student
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30, Rev. F. W. Barr, 6, Mr. H. Beaumont
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Mr. A. Graves
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. Herbert Crabtree
Southend-on-Sea, Darnley Road, 6.30, Mr. S. R. Morris
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pentwyn? Free Christian Meeting House, 11, Rev. L. Baker Short
Swindon, Swindon Hall Road, 6.30, Rev. F. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerrey
Todmorden, Unitarian Church, 10.45 and 6, Rev. P. Bruce Morris
Torquay, Unity Church, off The Terrace, 11, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 3.30, Rev. H. Maguire
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. Eddie Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Bracklesd Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wisbech, Dean Row, 10.45 and Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30 Mr. C. H. Swan
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2 : Unitarian Half-Hour broadcast, 4.15. Services : 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Phone Telephone LX 5525
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister : Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Station Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister : Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Waite
Wellington, Services suspended—Enquiries—Mrs. Waters, Tel. 40-222

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School : 7, Service, Rev. Marcus C. Barton

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a Symposium

Edited by Kenneth Twinn, M.A.

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Change of Ministry

The Rev. A. W. Vallance, the retiring President of the General Assembly, has tendered his resignation to the Altrincham congregation. He has accepted an invitation to the Elder Yard Chapel, Chesterfield, and will begin his ministry there in June.

Correction

We regret that the heading, Essex Hall, was given to a news paragraph, when it should have been Essex Church.

The play announced in the paragraph will be given at ESSEX CHURCH, on March 12th, at 8 p.m.

THE INQUIRER

All letters and communications for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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SECRETARY, DR. WILLIAMS'S TRUST
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New Telephone Number

Dr. and Mrs. Jeremy Goring, 155, Hither Green Lane, London, S.E.13. LEE Green [illegible].

Heart and Mind

The Sheffield Religious Fellowship Association.—Readers may be interested to learn that the Association founded by the Rev. G. Stanley Whitby as part of the Upper Chapel Congregation's Tercentenary Celebrations, and backed by the chapel, is now a well and truly established fact, with already some forty members of widely differing faiths.

To be able to discuss religious problems intimately, and to be able to share religious insights irrespective of varying doctrinal viewpoints, is indeed a heart-warming experience and so very different from the mutual exclusiveness, hostility and "holier than thou" attitude which is all too common, and which is the complete antithesis of the spirit of religion.

Already it is apparent to members that there is a great deal of basic common ground despite the important differences, and that the prevailing emphasis upon the differences masks this common ground, which when it is uncovered is often seen to be more fundamental than even the most important of the differences.

Also, when in discussion doctrinal differences emerge, one is able to see the sincere person behind the doctrine, and feel for a fellow human being appreciation, and often admiration. To put it symbolically, the truth is borne in upon one that the heart is larger than the mind, and nearer unto God.

At the last meeting the subject of discussion was "Intuition and Religion", and it was brilliantly and simply introduced by a High Anglican, Professor H. W. Lawton, Pro-Vice-Chancellor of the University of Sheffield.

THE MIDLAND UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES

ANNUAL MEETING and SERVICE

Waverley Road Church, Birmingham
Saturday, March 19th, 1960
11.0 a.m. Business Meeting
3 p.m. Service conducted by Rev. A.W. Vallance, B.A.
President of The General Assembly
4.15 p.m. Tea.   Table Conference

Increased Membership

Sidmouth.—A spirit of quiet optimism prevailed at the annual meeting of the congregation held on February 25th. Membership has increased slightly, and there has also been an increase in subscriptions and collections. The Treasurer reported a satisfactory balance in hand in spite of various repairs and renewals. The Women's League have had a successful year with an increase in membership and attendance. A Children's Church was started in September and is much appreciated by the children who attend the opening of the morning adult service in the chapel and then leave for their own service. Several generous gifts have been presented during the year, including 100 kneeling hassocks and a silver christening bowl. A collection for World Refugee Year realised almost £11, and the members and friends are now busy working for a Coffee Morning and Sale to be held on Easter Wednesday. Plans are complete for an Advance Campaign and the celebration of the 250th anniversary of the congregation in April, May and June, when some notable Unitarian speakers are expected.

Martha Isabel Howarth

The death occurred at Ipswich on February 24th of the widow of the Rev. William Howarth, a former minister who died in 1952. In her the Unitarian church at Ipswich has lost a devoted and much-loved friend. Always willing to assist in every undertaking, she quietly and efficiently did her part in the congregational life. She will be greatly missed and will be remembered with affection.

The funeral service, prior to cremation, was held on February 29th in the Meeting House she served so well.

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